ܟܬܒܐ ܕܡܠܠܐ ܣܘܪܝܝܐ

A TREATISE

ON

SYRIAC GRAMMAR

BY

MÂR(I) ELIÂ OF ṢÔBᴴÂ

EDITED AND TRANSLATED
FROM THE MANUSCRIPTS IN THE BERLIN ROYAL LIBRARY

BY

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TO MY DEAR FATHER AND TEACHER

RABBI GUSTAV GOTTHEIL PH. D.

MINISTER OF TEMPLE EMANU-EL, NEW YORK

THIS WORK IS DEDICATED

IN FILIAL AFFECTION.

THE EDITOR.

ܠܡܘܕܥ ܐܢܐ ܠܟ ܒܪܝ ܠܚܟܡܬܐ
ܒܐܘܪܚܬ ܫܪܪܐ ܢܬܠܟ ܠܐ ܬܟܠ.

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PREFACE.

Some time ago Professor Sachau drew my attention to certain parts of the K^{e}t^{h}âb^{h}â d^{he}ṣemḥê of Bar ʿEb^{h}râyâ. After a careful study of that work, and after having gained a better insight into the manner, in which the author had composed his many other writings, I found it necessary, to search for all possible sources, from which the celebrated Map^{h}r^{e}yân might have drawn his knowledge. I felt certain, that, had any important grammatical treatises been brought to light before his time, he surely, to judge from his other works, would have made good use of them.

For a native Syrian Grammarian, there are three sources, from which he may gather his information: from the works of his own native grammarians; from those of his Arabic teachers; and, indirectly from the τέχνη of the Greeks.[a] It was especially the first of these sources, which interested me in regard to Bar ʿEb^{h}râyâ. To the end of being better informed on that point, I read and copied as many of the native Syrian Grammarians, as were to be found in the collections here. That of Professor Sachau—now the property of the Royal Library in Berlin—together with two Mss. from the Petermann collection, gave me all the material I needed. Very soon my attention was particularly drawn to two of the smaller grammatical compendia; very different from each other in the subject matter, but as similar in the brevity, and clearness,

a) ZDMG. xxvi, p. 822. In what way these three can be combined(?), one can best see in the tûrâṣ mam(l)lâ of Eliâ of Tirhân, ed. Baethgen, Leipzig 1880.

of their diction: the one—which I here publish—the tûrâṣ mam(l)lâ of Eliâ of Ṣôbʰâ[a] (Nisibis), the other the nîšâ dʰᵉgrammaṭikûtʰâ (τέχνη γραμματική) of Jausepʰ Hûzâyâ.[b] As Jausepʰ Huzâyâ flourished about the year 580—a hundred years before Jaʿkôbʰ of Edessa, and nearly 300 before Ḥonain bar Isḥâḳ, I eagerly went to work, at what, I believed, would bring us one point further in understanding the relationship, in which the first Syrian Grammarians stood to their Greek teachers.[c] My hopes were realized; but in a manner different to what I had expected. The nîšâ dʰᵉgrammaṭikûtʰâ turned out to be *the* τέχνη γραμματική—the celebrated compendium of Dionysius Trax.[d] As I afterwards learned, Prof. Merx, who had discovered the same translation in two Mss. in the British Museum,[e] had promised an edition of the same.[f] I yielded to his prior rights. In the notes, however, I have cited several passages; partly, because we there reach the

a) † after 1049. See Rosen and Forshall: Cat. cod. man. orient. qui in Museo Brittanico asservantur. 1838, p. 89. Steinschneider: Polemische und apologetische Literatur etc. 1877, p. 51. B. O. iii, 266.

b) B. O. iii, p. 257, note 2. Bar ʿEbʰrâyâ. Chron. eccl. ii, p. 78: ܗܘܐ ܕܥܒܕ ܡܠܟ ܕܗܘ ܒܝܬ ܕܡܪ ܟܗܢܐ ܕܝܘܢ ܫܡܥܘܢ ܫܢ ܡܢ ܐܝܠܝܐ ܕܡܪ ܣܠܝ ܒܪ ܣܠܝ ܡܕܝܢܬ ܫܢ ܐܬܘܪܝܐ ܕܟܬܒ ܡܢ ܐܝܠܝܐ ܕܡܪ ܣܠܝ ܒܪ ܣܠܝ ܕ

last authority and starting-point for rules which the later grammarians propound, and partly to give some idea of this interesting translation.

The reasons which induce me now to edit the other of the two works are: *a*) Eliâ wrote his grammar about the same time as his namesake, Eliâ of Tirhân; if the supposition in note 102 be right, still earlier. Whether this is so or not, Eliâ of Ṣobʰâ stands, as regards form and subject matter, much nearer Jaʿḳôbʰ, than does Eliâ of Tirhân. *b*) His style is clear and concise; the rules are given in a dry — at times monotonous — manner, but, also, without ever attempting to force the Syriac into grammatical forms to which she is quite strange. In both of these, he is the direct opposite of Eliâ of Tirhân; who, however, for his part, as regards independence of judgement, stands far above Eliâ of Nisibis. *c*) As representative of the school of Ṣôbʰâ, and as starting-point for a number of later grammarians, he claims our full interest. To this last point I have paid particular attention in the notes, even at the risk of their becoming unnaturally long.

What position does Eliâ occupy in the history of the native Syrian Grammarians? Looking backwards, we have to enquire, in what relation does he stand to his predecessors? Here the answer can be very short. For all who wrote on grammatical subjects before his time—Jausepʰ Huzâyâ, Aḥudʰᵉ'mê, Juḥanân Eṣṭânyâ, Jaʿḳôbʰ Urhâyâ, Ḥonain &c. we know next to nothing. Eliâ himself mentions two authorities: Jaʿḳôbʰ of Edessa (from the tûrâṣ mam(l)lâ p. 5, 8, from his letter on Syriac Orthography—although not mentioned by name—p. 12, 4) and Ḥonain (Kᵉtʰâbʰâ dʰᵉnukzê Chap. V.). I have reason to think that these are not the only passages belonging here; pp. 6, 4 and 28, 14 have undoubted reference, the one to the grammar, the other to the Letter of Jaʿḳôbʰ.[a)]

a) Severus of Mâr(i) Mattai and Jausepʰ bar Malkôn cite these passage too; but, as I believe only at second hand, through Elia. See notes 6. 23. 30. 81.

I can not find that the Arabian Grammarians have had much influence upon Eliâ: at the most, only in the two chapters, on the pronunciation (מוצא, مخرج, مخفف) of the letters, and in that on the letters which interchange with one another.

If we now, however, ask, what was the fate of Eliâ's turâṣ mam(l)lâ among his contemporaries and successors, we have to note the following:

Juḥanân bar Zô'bî,[a] monk in the monastery of Bê(i)t^{h} Ḳoḳê (called that of Sabbarîšô') in the neighbourhood of Arbê(i)l, pupil of Šem'ôn Šank^{e}lâwi[b] composed a work containing grammatical and philosophical treatises, addressed to a certain Gîwargîs.[c] In these he has made good use of our Eliâ. Had we not direct testimony to hand, the one fact would be convincing, that in all Mss. (sometimes without a heading of its own as in Ms. B.) the works of both are invariably found together, Eliâ always standing first. It would seem that Bar Zô'bî had taken the treatise of Eliâ up bodily, as the first of his own collection. Fol. 32 a, 80 a he mentions him by name; fol. 75 b,[d] he refers his readers directly to Mâr(i) Eliâ. At other times, he has taken the single rules, as worked out by Eliâ; and, without mentioning any name, enlarged them, and multiplied the examples. See especially notes 41 and 95; in general comp. notes 47. 82. 86. 88 &c.

More interesting is the relation in which Eliâ stands to Severus bar Šakkû,[e] bishop in the convent of Mâr(i) Mattai in the

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a) B. O. iii, 307. Bar 'Eb^{h}râyâ. Chron. Eccl. ii, p. 409, see p. 401.

b) Wright: Catalogue p. 1067.

c) Ms. Sachau 306, fol. 75 a. Juḥanân bar Zô'bî lived about the year 1200.

d) See note 50.

e) B. O. ii, p. 455. Bar 'Eb^{h}râyâ, chron. Eccl. ii, 410: ܟܬܒ ܐܓܪܬ ܕܫܠܡ ܠܗ ܠܡܪ ܐܝܠܝܐ ܡܛܪܦܠܝܛܐ ܕܐܪܒܝܠ ܘܠܡܪ ܫܡܥܘܢ ܒܪ ܫܐܟܘ ܕܒܝܬ ܩܘܩܐ ܕܐܪܒܝܠ ܘܠܡܪ ܝܘܚܢܢ ܒܪ ܙܘܒܝ ܕܒܝܬ ܩܘܩܐ ܕܐܪܒܝܠ ܘܠܡܪ ܐܝܠܝܐ ܡܛܪܦܠܝܛܐ ܕܐܪܒܝܠ ܘܠܡܪ ܐܝܠܝܐ ܡܛܪܦܠܝܛܐ ܕܐܪܒܝܠ ܘܠܡܪ ܐܝܠܝܐ ܡܛܪܦܠܝܛܐ ܕܐܪܒܝܠ

neighbourhood of Niniveh. He studied under Bar Zô'bî, and through him was probably made acquainted with the grammar of Eliâ. From him he has taken whole passages bodily into the grammatical parts of his "Dialogues". They follow Eliâ so closely, that I have been able, at times, to make textual use of the same. See notes 23. 32. 41. 90. The dialogues are written in a peculiar manner. The same subject is treated of twice, sometimes three times. It so happens that passages from Eliâ are found—as disjecta membra—in different corners of the book. Such passages I have generally given in full. See notes 18. 23. 32. 41. 49. 58. 64. 81. 90.

The same can be said of Jausep^{h} bar Malkôn Bishop of Mâridîn. I have been unable to find any further information about his life.[a] Assemani, B. O. iii, 308. Wright, Catalogue p. 1177 do not mention a single date. I have the impression that, in point of time, he comes before the two last mentioned. He, too, has taken passages from Eliâ word for word, changing them only in so far, as it was necessary to fit them into his duodecasyllabic Metre. See notes 23. 41. 63. 79. 90. In note 48 I have given a passage, part of which is found, word for word, in Bar Zô'bî's metrical grammar.

As regards Bar 'Eb^{h}râyâ, the result is not quite that which I had expected. The K^{e}t^{h}âb^{h}â d^{he}semḥê stands so high above all its predecessors, is so much more worked out, that it is difficult to find out its single parts. And yet there is no doubt, that Eliâ

ܡܫܘܚ ܕܥܒܕ ܡܠܐ ܥܠ ܡ ܕ ܐܡܪ ܐܢܐ ܒܪ ܡܠܟܘܢ ܡܛܪܢܐ. See Martin: de la Metrique chez les Syriens, Leipzig 1879. ZDMG. xxxiv, 509 ff.

a) Severus fol. 44 b mentions a Bar Malkôn: ܡܫܡܫܢܐ ܐܢܫ ܒܪ ܡܠܟܘܢ ܕܥܒܕ ܫܘܚܠܦܐ ܕܡܪ ܝܘܣܦ ܕܡܝܕܝܢ ܕܐܬ ܒܬܪ ܡܪ ܝܘܣܦ ܕܡܝܕܝܢ.

has worked here before him. (Compare the chapter on the letters which interchange with one another.) From this point of view I have cited Bar ʿEbʰrâyâ. It is possible that in one place he has Eliâ in mind (see note 44). In general compare notes 7 (= Bar Zôʿbî) 13. 50. 58 &c. &c. Curious is here the part that Severus plays. In note 95 I have called attention to two chapters in the metrical grammar, which have very striking resemblance with a passage from Severus there cited. See also note 32.

Of later Grammarians Amira (Grammatica Syriaca, sive Chaldaica, Rome 1596) has made use of Eliâ (see notes 9 and 34) and Abraham Ecchelensis (see notes 53 and 54). The last of which I am sorry not to have been able to make use of. It does not exist in the Berlin Royal library.

My text is taken chiefly from Ms. Sachau 306. For the introduction, which I found only partly in one of the Mss. here, I have been able, through the kindness of Dr. Peiser, to make use of Ms. Brit. Mus. add. 25876. I have not thought it worth while to give a translation of that part of the Grammar which merely enumerates the forms. The numbering of the chapters is my own.[a)]

It is my pleasant duty here, to thank my revered teacher Prof. Dr. Sachau for the interest he has shown in my studies, and

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a) In the grammar of Bar Zôʿbî there are certain extracts apparently from a work of Eliâ of Ṣôbʰâ (fol. 18 b) ܐܝܠܝܐ (sic!) ܡܢ ܟܬܒ ܡܘܕܥܢ ܕܠܐ ܟܬܒ ܠܗܘܢ ܐܠܐ ܡܠܦܢܐ ܕܠܐ ܡܫܬܟܚ ܠܗ. fol. 26 b: ܡܢ ܟܬܒ ܡܘܕܥܢ ܕܠܐ ܠܡܦܩܗ ܐܠܐ ܠܡܠܦܢܐ ܕܠܐ ܡܫܬܟܚ ܠܗ. fol. 43 a: ܡܢ ܟܬܒ ܡܘܕܥܢ ܕܠܐ ܡܬܬܟܢܝ ܒܗ ܐܠܐ ܠܡܠܦܢܐ ܕܐܝܠܝܐ. I have not thought it necessary to edite them here. I doubt whether their author really is our Eliâ. They follow Dionysius very closely. Fol. 66 b is an extract on ܣܘܪܝ by Dawîdʰ bar Paulos which is, word for word, a translation of Dionysius (Ms. Sachau 226, fol. 49 b).

the helping hand, he has been ever ready to lend me, during my stay here in Berlin. Nor can I omit to thank Prof. Dr. Schrader and Dr. Steinschneider, for the readiness with which they have sought to further my studies. To the Royal Library in Berlin my thanks are due for the extreme liberality which its officers have shown in allowing the unlimited use of their manuscript treasures.

Berlin, March 7, 1886.

R. J. H. G.

THE MANUSCRIPTS.

Ms. Sachau 306, on cotton paper, folio, consisting of 127 leaves. There are, in addition, 5 detached leaves, which I believe to have originally belonged to the volume. The kurrâs were formerly 14 in number. The numeration of the kurrâs is with red and black ink, at the beginning and end of each kurrâsah. The divisions, even the smallest, are written in red ink. Many leaves are much stained through wet—especially the lower part. This manuscript is written in a good modern Nestorian hand—mostly carefully punctuated—by a Deacon Suhru[a] (fol. 111 a) son of the deacon Juḥanân from (the convent?) of Be(i)t^{h} Gûd^{h}u[b], under the jurisdiction of Gâzart^{h}â Zab^{h}daita (Be(i)t^{h} Zab^{h}dê)[c] in the neighbourhood of Mosoul (fol. 124 a); and was finished towards the end of Elul on a Thursday morning, in the year ܐܫܟܕ A. Gr. = 1735 A. D.

The volume contains:

On the outward page of the first leaf some carelessly written Syriac-Caršunic glosses, some of which can with difficulty be read الشكر [ܫܟ]ر. ܫܟܘܬܐ الابدى. ܡܪܝܐ الرب. ܐܠܗܐ الله. ܬܩܝܠ الثقيل. ܓܫܡܐ الجسم. ܚܟܡܬܐ الحكمة. They seem to be taken form the كتاب الترجمان of Eliâ of Nisibis (Mss. Sachau 101. 102. 105)

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a) Perhaps = Σευῆρος. Wright, Cat. 80 col. 2^{b}.

b) Wright, l. c. 707 col. 2.

c) بازبدى B. O. iii^{2}, p. dccxxxiii. Rosen and Forshall p. 60 c. 1. Hoffmann: Persische Märtyrer p. 23.

I. fol. 1 b—9 a Grammar of Eliâ of Ṣobʰâ.

II. fol. 9 a—11 a Grammar of Juḥanân bar Zôʿbî: following directly upon the preceeding, without any special heading; beginning ܟܬܒܐ ܕܢܚܘ ܠܡܠܐ ܥܠ ܫܘܠܡ̈ܐ ܕܐܝܬ ܒܗ̈ܘ ܠܫܘܢ̈ܐ ܕܐܝܬ ܒܗ̈ܘ ܠܫܘܢ̈ܐ ܐ̈ܚܪ̈ܢ̈ܝܬ. Subscription ܫܠܡ ܗܢ ܟܬܒܐ ܕܢܚܘ ܠܡܠܐ ... ...

V. fol. 120 a. On the four chief interpunctuation marks. Fol. 119 Mâr(i) Abbâ ḳâṯʰôlîḳâ is mentioned. Subscription ܟܬܒ ܫܡܥܘܢ ܫܡܫܐ ܕܐܡܡܐ ܫܘܝܠܐ ܕܫܒܥ ܒܝܬ ܫܘܠ ܒܝܬ ܫܘ ܕܐ ܒܪܡ. Following in very minute script: ܫܒܚܠ ܒܪܟ ܒܝܬ ܒܪܟ ܒܝ ܒܪܟ ܫ., ܒܪܟ. ܒܪ ܒܪ ܫܡ. ܫܒܚ ܒܪ ܒܪ ., ., .,

measures[a] commencing: ܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܡܫܬܟܚ ܥܠܡ. (sic!) ܡܫܬܟܚ ܕܐܠܗܐ ܕܐܠܗܐ ܡܫܬܟܚ.

IX. fol. 124 b. ܡܫܬܟܚ ܕܐܠܗܐ ܕܐܠܗܐ ܥܠ ܒܠܥܡ ܥܠܡ.

X. fol. 124 b. ܐܠܗܐ ܕܐܠܗܐ—on childbirth.

XI. fol. 124 b. ܐܠܗܐ ܕܐܠܗܐ ܐܠܗ.

XII. fol. 125 a—126 b. On the different uses which can be made of each letter by Kâmis m^{e}nâḥâ bar Ḳard^{e}ḥâ of Arbê(i)l.[b] Beginning: ܥܠܡ ܐܠܗ ܕܐܠܗܐ ܕܐܠܗ ܒܐܠܗ ܥܠ ܐܠܗ ܕܐܠܗ ܐܠܗ ܕܐܠܗ ܐܠܗ ܕܐܠܗ

with directions for their use. On the third page a list of the stones in Aarons breastplate:[a] [ܪܘܒܝܢ] ܫܡܥܘܢ ܠܘܝ ܝܗܘܕܐ. ܙܒܘܠܘܢ. ܢܦܬܠܝ. ܓܕ. ܐܫܪ. ܝܘܣܦ. ܒܢܝܡܝܢ. Then follow again the Arabic months, the number of their days, and a computation of the ܫܢܝ ܫܡܫܝ. On the other side of the page another large circle with circles interwoven, upon which pious sayings and wishes are written. Leaves 4 and 5 contain a short explanation of the occasion for which most of the Psalms were composed—introduced with ܟܕ. On the second page of the fifth leaf a direction for making ink ܫܘܐܐ ܡܢ ܫܘܓܪ ܟܕ. On the last page of the Ms. some pious verses in a careless hand.

Ms. Sachau 5. Paper, quart, written in a large modern nestorian hand. There were originally 12½ kurrâs of 10 pages each, with alternately 18 or 19 lines to the page. The divisions are marked in exceedingly large red letters. The number of each kurrâsah is given in red and black letters at the beginning and end. The binding is made up of leaves which, I believe, have been taken from Ms. Sachau 167. The Ms. is divided into two parts by a double pagination. Following leaves are wanting from the first part: fols. 1—4 a, 10, 39, 46; from the second: fols. 21—27 (excl.)—fol. 1 is in tatters; p. 57 has been left out by mistake. The Ms. has been written by one Šem'ôn telkep^{h}nâyâ bar Paṭrôs; and contains

A. I. fol. 4 a—9 a. Imperfect at the beginning, ܫܒܩ, conjugation of the verb ܒ. Subscription: ܫܠܡ ܫܒܩ ܒܥܙܪ ܡܫܝܚܐ ܡܠܟܐ ܕܫܒܚܐ ܘܡܠܟܐ ܕܟܠ ܡܠܟܐ.

II. fol. 9 b—56 b. Grammar of Eliâ of Ṣôb^{h}â. On fol. 51 a

a) Extract from Lagarde: Praetermissorum libri duo p. 93, 91—98.

on the margin, in a stiff and inelegant hand: (sic) ... (?) ... (R. ...) ... Subscription: ...

B. III. fol. 1—14 b. Homoeonym Lexicon.[a] fol. 1 a some Arabic writing which I do not make out. fol. 1 b ... Caršunish: الكتاب فى ..... المشابها فى المعنة. Subscription: ...

IV. fol. 14 b—30 a. Explanation of the difficult words in the foregoing: ...

V. fol. 30 a—38 a. Attached to the preceeding, and without any separate heading, a second list of words with explanations. Beginning: ...

VI. fol. 38 a—45 b. A third list, without heading. Beginning: ... fol. 44 b—45 middle seems to be an addition in a later hand. Subscription: ... On fol. 46 a is a large cross, covering the page صليب المشيح الشاهر. On the sides a good deal of arabic:

يبقى الخط منى فى الكتابى
اليد منى فى الترابى

a) This, and the following, have been edited by Hoffmann in the Opuscula Nestoriana.

لست اعرف فى ثاوابى (ثوابى Read)
لما ينشهر اماع رابانى (مع ربانى(?) Read) كتابى

&c. &c. Upon which some syriac verses follow; underneath the cross ܐܢܐ ܟܬܒܬ ܗܠܝܢ ܒܪ ܐܝܘܒ.

VII. fol. 46b—52a. Mâr(i) Ja'ḳôb[h] of Baṭna (S[e]rug[h]) on Exile[a] in duodecasyllabic metre. Superscription: ܡܐܡܪ ܚܕ ܥܠ ܓܠܘܬܐ ܕܥܒܕ ܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܐ ܕܣܪܘܓ ܥܠ ܓܠܘܬܐ ܕܐܦܣܩ ܠܗ ܡܪ ܝܥܩܘܒ. Subscription: ܫܠܡ ܠܡܐܡܪ ܥܠ ܓܠܘܬܐ ܕܥܒܕ ܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܐ ܕܣܪܘܓ ܒܫܢܬ (?) ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬ ܒܛܢܐ ܕܣܪܘܓ.

VIII. fol. 52a—58b. Chronological notices taken from Eusebius of Caesarea.[b] Superscription: ܡܐܡܪ ܕܡܢ ܣܝܠܐ ܕܐܣܦ ܠܗ ܡܪ ܐܒܪܗܡ ܕܒܪ ܟܝܢܐ ܡܢ ܣܥܪܬܐ ܕܐܘܣܒܝ ܕܩܣܪܝܐ ܠܒܢܝܗ ܕܥܠ ܥܕܬܐ ܕܥܠ ܥܕܬܐ ܕܐܦ ܥܠ ܥܕܬܐ ܕܐܠܗܝܢ. fol. 58b ff. does not seem to belong to this. It seems to be a compilation, made by the writer of the Ms., from other chronicles[c]—especially from that of Eliâ of Ṣôb[h]â,[d] who is often mentioned as authority. The sections are introduced by: ܫܢܐ ܚܕ ܕܡܠܟܘܬ. Beginning: ܫܢ ܐܒܪܗܡ ܐܒ ܕܥܠ ܥܕܬܐ ܕܐܠܗܝܢ ܕܒܪ ܟܝܢܐ ܡܢ ܣܥܪܬܐ ܕܐܘܣܒܝ ܕܩܣܪܝܐ ܠܒܢܝܗ ܕܥܠ ܥܕܬܐ ܕܐܦ ܥܠ ܥܕܬܐ ܕܐܠܗܝܢ ܫܢܐ. Subscription of the whole book: ܫܠܡ ܣܦܪ ܕܡܠܟܐ ܕܥܠ.

a) Comp. Wright: Catalogue of syriac Mss. &c. p. 819.

b) Comp. Ms. Sachau 130. Wright, p. 1039 ff.

c) For similar compilations see Wright, l. c. p. 1040 ff.

d) See Fried. Baethgen: Fragmente syrischer und arabischer Historiker Leipz. 1884.

Ms. Sachau 216. Large folio, written in a good modern nestorian hand on european paper, bearing the water mark: F. F. Palazzoli, contains 24 kurrâs, and six leaves of kurâsah 25. It has evidently been written in haste, as the text shows many gaps. In a number of places the Ms. is somewhat unreadable, having fallen into the Tigris on its way to Berlin. The writer names himself: P^{h}ransî bar Gîwargîs bar Jausep^{h} bar Gîwargîs of Be(i)t^{h} Mere in the neighbourhood of Tell-kêp^{h}. He finished his work on Sunday evening the 6th of Tešrîn $^{(2)}$H^{e}rai 1882. The volume contains:

I. fol. 5b—31a. Grammar of Eliâ of Ṣôb^{h}â.

II. fol. 31a—215b. Grammar of Juḥanân bar Zô^{ʿ}bî. Superscription: ܟܬܒܐ ܕܢܚܘ ܡܢ ܟܠ ܚܟܡ ܘܣܒܪ ܠܟܠ ܡܠܬܐ ܕܡܬܦܫܩ ܠܗ ܡܠ (!) ܠܟܠ ܡܢ ܕܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ ܐܦ ܕܐܢ ܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ. Subscript.: ܫܠܡ ܟܬܒܐ ܕܢܚܘ ܒܪ ܙܘܒܝ ܕܡܬܝܠܕ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܝܢ ܒܫܒܬܐ ܒܫܥܬܐ ܕܪܘܫ ܠܝܠܝܐ ܕܥܠ ܒܝܬ ܐܝܠ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܝܢ ܒܫܒܬܐ ܒܫܥܬܐ ܕܪܘܫ ܠܝܠܝܐ ܕܥܠ ܒܝܬ ܐܝܠ.

III. fol. 215b—226a. Metrical grammar of Juḥanân bar Zô^{ʿ}bî.

IV. fol. 226a—226b. On the four chief interpunctuation signs.[a)]

V. fol. 226b—231a. Explanation of philosophical terms; commencing: ܟܬܒܐ ܕܢܚܘ ܒܪ ܙܘܒܝ ܡܢ ܟܠ ܡܠܬܐ ܕܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ ܐܦ ܕܐܢ ܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ.

VI. fol. 231a—235a. Explanation of the ten categories; beginning: ܟܬܒܐ ܕܢܚܘ ܒܪ ܙܘܒܝ ܡܢ ܟܠ ܡܠܬܐ ܕܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ ܐܦ ܕܐܢ ܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ.

VII. fol. 235a—240b. Conjugation of the verb ܦܫ. Subscription: ܫܠܡ ܟܬܒܐ ܕܢܚܘ ܒܪ ܙܘܒܝ ܡܢ ܟܠ ܡܠܬܐ ܕܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ ܐܦ ܕܐܢ ܒܥܐ ܠܡܕܥ ܘܠܡܗܝܪ ܒܗ.

a) Compare note 94.

ܫܡܥ ܕܝ ܡܪܝ ܠܚܝܐ ܫܘܒܚܗ ܡܪܝ ܡܪܝܡ ܘ
ܐܒܗ ܕܡܪܝ ,ܝܗ ܡܪܝ ܕܒܪ ܕܒܪ[a] ܘ. ܒ ܕܒ ܕܒܫ.
ܩܕܡ[b] ܫܒܚ ܗܘ ܕܐܒ ܫܒܚ. Upon this follows a doxology. fol. 241 a: ܡܪܝ ܡܪܝ ܩܕܝܫܐ ܡܪܝ ܫܒ ܐܡ ܥܠ
ܡܪܝ ܕܒܪ ܕܒܪ ܐ ܕ ܕ ܕ

ܡ. ܟܬܒܗ ܦܩܪ ܒܪܗܬ ܥܒܕ ܠܗ ܐܡ ܡܪܝ
ܥܠܝܢ ܕܒܚܝܠ ܕܐܡ ܕܐܡ ܥܠܝܢ ܕܒܚܝܠ, ܘܒܝ ܕܫܒܚܝܢ
ܠܥܠܡ. ܐܡܝܢ ܠܐ ܢܗܘܝ ܢܗܘܐ ܠܡ ܕܝܢ ܕܝܢ
ܡܢ ܕܐܝܟ ܕܐܢ ܐܝܬ ܠܡ ܠܡܐ, ܐܡܝܢ ܐܡܝܢ ܣܠܐ
ܡܢ ܐܢܐ ܡܚܝ.

Upon this there follows a number of pious wishes etc., which I do not find necessary to transcribe here.

The Syriac translation of Dionysius Thrax I have made use of in Ms. Sachau 226.[a] This is quart, containing 9 kurrâs of 10 pages each: the Ms. however commences on fol. 4 b. It is written on European paper (water mark: Isidoro Moro Ceneda) in a recent Nestorian hand; according to Prof. Sachau[b] in Alḳôš in the year 1881(?) by one Elyâs Homo[c] of Alḳôš. fol. 42b: ܡܫܠܡ ܒܝܕ ܡܚܝ ܐܢܐ ܕܐܢ ܕܐܢ ܒܗ ܕܐܡ ܥܒܕ ܐܢܐ. fol. 86b: ܡܫܠܡ ܒܝܕ ܐܢܐ ܕܐܢ ܕܐܢ ܒܗ ܕܐܡ ܥܒܕ ܐܢܐ ܕܐܢ ܐܢܐ. Our text from fol. 43a until fol. 52b. Superscription: ܐܬܝܟ ܕܐܡ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ (τέχνη). Subscription: ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ ܕܐܢ ܐܢܐ

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a) For the contents, see E. Sachau: Kurzes Verzeichniss der Sachau'schen Sammlung syrischer Handschriften. Berlin 1885, p. 22.

b) loc. cit.

c) B. O. III, p. 352 has a Hûmû bar Dânî'el bar Êliâ Alḳôšâyâ, see Wright, Cat. p. 1066. At all events he belongs to the family Homo in Alḳôš, who are known to be in possession of syriac Mss. See Georg Ebedjesu Khayyath: Syri Orientales seu Chaldaei &c. Rome 1870 p. 145, note 1. Hoffmann: Auszüge aus syr. Akten etc. p. 5.

ملم .كمحصحه هنه ,حز حم هحه حمنئك .كاوه كحصحه.

The grammatical parts of the dialogues of Severus of Tagrît^{h} I have read in the incomplete, and hastily written, Ms. Petermann 1:15. This very defective Ms. was written—in a modern Jacobite hand—in the year 2137 gr. Aera = 1826.[a)]

The K^{e}t^{h}âb^{h}â d^{he}nukzê of Jausep^{h} bar Malkôn I have read in the well-known Aristotelian Ms. Petermann 1. 9 written in the year 1260.[b)]

Where I have cited the Lexicon of 'Eb^{h}dok^{h}os[c)] I refer to a recently acquired Ms. which Prof. Sachau, with his usual liberalitly, put at my disposal. The Ms. was written in the year 1791 in a large, clear, and exact Jacobite hand: almost completely punctuated, Rukkâk^{h}â and Kuššâyâ marked by large red blots. On the margin are a number of massoretic and exegetic notes, taken, I believe, from the Auṣar [(?)]Râzê of Bar ʿEb^{h}râyâ. I have also made use of Ms. Sachau 182 to control the first Ms.[d)]

a) See Kurzes Verzeichniss der Sachau'schen Sammlung p. 32.

b) See Hoffmann: De Hermeneuticis apud Syros Aristoteleis.^{2} Leipz. 1873, p. 21. Baethgen: Syrische Grammatik des Mar Elias von Tirhan, Leipz. 1880, p. 3

c) Hoffmann ZDMG. XXXII, 757 writes 'Ab^{h}dok^{h}os. The second Ms. Sachau 'Ab^{h}d^{e}k^{h}os, fol. 63a: but see Payne Smith col. 1310.

d) See Illch: Berichtigungen und Zusätze zum fünften Kapitel der B. H.schen kl. Gramm. Leipz. 1885, p. 2 (Assem. in B. O. III, p. 308 makes ʿEb^{h}. the author of a tract which—to judge from the heading and the example—resembles more one published by Hoffmann in the Opusc. Nest.).

TRANSLATION.

INTRODUCTION.

To the excellent tree which is planted by the river of kindness, which bringeth forth the fruits of righteousness, the leaves of whose excellency do not wither[a]—desirable young man[b], blessed youth, beloved of us, crown of our head—a pious deacon, a ready scribe[c], sustained by the everlasting love of the Lord, thy unworthy Eliâ greets thee in (the name of) the Messiah, who has instructed thee in his teaching, who hath taught thee the secrets of his knowledge, and prayeth, that everything that appertaineth to thee and thine shall be supported as becometh his name, and be carried out to thy profit. And (thus) I say: Thy cherished letter, O beloved one, has reached me—May our Lord preserve thy life!—I rejoiced at its coming, and am thankful to the Lord for thy preservation. I have considered what thou hast written, and that thou hast exhorted and begged me to write on grammatical subjects, that is, on Syriac Orthoepy. But on account of the many worldly affairs (which demanded my attention) I have been hindered, until now, from fulfilling thy wish. (Now) that I have found a little rest, I commence to write in brief, that which thou hast wished, for the recreation of thy brotherliness. I am (however) persuaded, that thou wilt

a) ψ 1, 3.

b) Ezekiel 23, 6.

c) 3 Esdra. VIII, 3. Thus Ms. Sachau 5 and Ms. Brit. Mus. It is unusual, however for a writer to praise himself in this way.

(also) find excellent and praiseworthy[a] things in such, of which I have made no mention, having to desist from a lengthy exposition.

Relying upon the might of our Lord Jesus, the Messiah, I commence to write the Syriac Orthoepy[1] composed by Mâr(i) Eliâ, Metropolitân of Ṣôbʰâ and of Armenia. O Lord sustain me! and bring me, through thy mercy, to the completion (of this book). Amen.[b]

CHAPTER I.

I commence with the letters of the Alphabet. One must know, that the beginning and foundation of orthoepy and orthography are the written letters, such as are called kᵉtʰîbʰâtʰâ.[2]

Among the Greeks their number is twenty-four; among the Romans — as Jaʿḳôbʰ 'Urhâyâ has shown in his tûrâṣ mam(l)lâ[3] — twenty-three; among the Copts thirty; among the Armenians thirty-six; among the Hindus fifty-two. All these nations write and read all words that are written for them, [simply] by writing their letters, without (feeling the nead of) explanatory points. But the Hebrews, Syrians, Persians, Kušites, Elamites[4], Medes, Phoenicians, Alani, Arabians, and other (nations) unknown to us, have not enough letters to express the words which they write, i. e. which they write in their language, and to read them, as they are, rightly. On that account they were compelled to place points over the letters, so as to distinguish the vowels and words[5] from each other.

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a) Mᵉšabbᵉkʰânyâtʰâ, the Ms. has plainly Mᵉsabbᵉlânyâtʰâ which I do not understand.

b) B: Relying upon the divine might and faithfulness, I begin to write the orthoepy of the Aramaic i. e. of the Syriac language, and (?) the book of Mâr(i) Elia, Metrop. of Nisibis. Letter to him who put a question to him. Lord! Sustain me! Amen!—C: In the name of our Lord, and in the (name) of God we begin to write the first book of the Grammar written by the Bishop Eliâ, Metropolitan of Ṣôbʰa; and another book (composed) by Rabbân Juḥanân bar Zoʿbî.

On that account (too), they are only able to read correctly either by an act of divination, or by tradition, or by means of much toil.[6]

The letters of the Syriac alphabet are (in number) twenty two.[7] Following in their order: Àlap^{h}, bê(i)t^{h}, gâmal, dâlat^{h}, hê, wau, zain, ḥê(i)t^{h}, ṭê(i)t^{h}, yûd^{h}, kâp^{h}, lâmad^{h}, mîm, nun, semḳat^{h}, ʿê, pê, ṣâd^{h}ê, ḳôp^{h}, rîš, šin, tau. Of these[8], some are pronounced by means of the throat and the root of the tongue; such are four: âlap^{h}, hê, ḥê(i)t^{h}, ʿê; some, again, by means of the middle of the tongue and the palate; such are three: gâmal, kâp^{h}, ḳôp^{h}; some, in that the tongue is at rest, and the mouth open; such are two: wau, yûd^{h}.[9] One is pronounced through the middle of the tongue and the upper part of the palate; such a one is lâmad^{h}.[10] Four are formed by (a forcible emission of) breath. These are called sibilants, because, through them, one is able to hiss, as long as the breath lasts. Such are zain, semḳat^{h}, ṣâd^{h}ê, šin.[11] One is pronounced by the extreme part of the tongue and the lower teeth; —namely rîš.[12] Three are formed by the extreme part of the tongue and the upper teeth; namely: dâlat^{h}, ṭê(i)t^{h}, tau. One, further, is pronounced by the extreme part of the tongue, and above the upper teeth—nun. Three are pronounced by the lips: bê(i)t^{h}, mîm, pê.

These, then, are the twenty-two letters; and this is their order, according to the succession of their pronounciation:[13] âlap^{h}, hê, ḥê(i)t^{h}; gâmal, kâp^{h}, ḳôp^{h}; wau, yûd^{h}; lâmad^{h}; zain, semḳat^{h}, ṣâd^{h}ê, šin; rîš, dâlat^{h}, ṭê(i)t^{h}, tau; nun; bê(i)t^{h}, mîm, pê. Such is their order according to the natural pronounciation of the consonants. But, among all nations possessing a written language,[14] their order as written letters is different from that according to their pronounciation. And with good reason has this been so arranged by our forefathers. For were they, as written letters, arranged according to their pronounciation, it would be difficult for the scholars to learn them[a]; for the scholar can impossibly

a) dûrâsâ d^{h}abbe^{h}hê(i)n?

read[15] for âlap^h, bê(i)t^h, gâmal, dâlat^h—âlap^h, hê, ḥê(i)t^h, ʿê. (For that reason) âlap^h has been placed as the first letter, because its place of pronounciation precedes that of all the other letters.[16] After it bê(i)t^h has been placed, the pronounciation of which proceeds from the lips, at a distance from the (place of) pronounciation of the âlaph. After it gâmal has been placed, which is pronounced by means of the tongue and the palate, at a distance from the pronounciation of bê(i)t^h. In the same way, one letter has been placed after the other, at a distance from the pronounciation of the preceeding and following letters; in such a way that the reading of their series is made easy for scholars. In such wise they are arranged in all the written languages; for in every language it is difficult—not easy—, if two letters, the places of pronounciation of which are near to each other, follow one upon the other in speaking, without a vowel coming between them; as ḥê(i)t^h, I say, with ʿê or zain with semḳat^h, or gâmal with ḳôp^h.

This, then, suffices on the Pronounciation and Order of the letters.

CHAPTER II.

WE WILL NOW SPEAK ON LETTERS WHICH ARE IN MOTION AND LETTERS WHICH ARE AT REST.[17]

Among the Arabs, the letters which are moved are divided into three classes; among the West-Syrians into five. But among us East-Syrians, they are divided into seven classes,[18] (1) such as are pronounced with z^{e}ḳâp^{h}â, I say, (2) with r^{e}b^{h}âṣâ, (3) with p^{e}t^{h}âḥâ, (4) such as stand before a letter with r^{e}wâḥâ, (5) with ʿelâṣâ, (6) with ʿassâḳâ, and (7) such as stand before a letter with ḥ^{e}b^{h}âṣâ.

(1) Such letters as have z^{e}ḳâp^{h}â are as âlap^h and dâlat^h in ʿâd^{h}âm (man), as lâmad^h and hê in ʿallâhâ (God). (2) r^{e}b^{h}âṣâ as the

âlap^{h} in ʿešâyâ[19], und ḥê(i)t^{h} in ḥelmâ (sleep); (3) p^{e}t^{h}âḥâ as the âlap^{h} in 'allâhâ and the ʿê in ʿap^{h}râ (dust); (4) such as are before a letter with r^{e}wâḥâ, as the âlap^{h} in 'ô (ὦ) and kâp^{h} in 'arkônâ (ἀρχῶν); (5) before a letter with 'elâṣâ as nun in nûrâ (fire), šin in šurâ (wall); (6) before a letter with 'assâḳâ as âlap^{h} in 'ê(i)l, bê(i)t^{h} in bê(i)l; and (7) before a letter with ḥ^{e}b^{h}âṣâ, as âlap^{h} in 'îd^{h}â (hand), dâlat^{h} in ṣaddîḳ (righteous).

One must know, that the expressions allîṣût^{h}â and r^{e}wîḥût^{h}â are used of wau; massâḳût^{h}â and ḥ^{e}b^{h}îṣût^{h}â of yûd^{h}.

The sign of a letter with zeḳâp^{h}â is two points which are placed, one over the other, in a straight line, above the letter. These are (also) called šešlâ d^{h}al^{e}ʿel[20] (upper šešlâ). The sign of a letter with r^{e}b^{h}âṣâ is two points, which are placed, the one beneath the other, in a straight line, beneath the letter. These are (also) called šešlâ d^{h}al^{e}t^{h}aḥt (lower šešlâ). The sign of a letter with p^{e}t^{h}âḥâ is two points, of which the one is placed above, the other below, (the letter). The sign of wau r^{e}wiḥtâ is one point, placed above (the letter). The sign of wau 'alliṣtâ is a point placed underneath (the letter). The sign of yûd^{h} massaḳtâ is two points placed underneath the preceeding letter. The sign of yûd^{h} ḥ^{e}b^{h}iṣtâ is a point which is placed above (the letter).

Letters at rest[21] are all such as have neither z^{e}ḳap^{h}â, nor ḥ^{e}b^{h}âṣâ, nor p^{e}t^{h}âḥâ; as lâmad^{h} in malkâ (king), bê(i)t^{h} in b^{e}râ (son). In the same manner every wau with r^{e}wâḥâ or 'elâṣâ, and every yûd^{h} massaḳtâ and ḥ^{e}b^{h}iṣtâ is called (at rest); as wau in 'ô, hû (he) ṣ^{e}b^{h}û (thing), and yûd^{h} in gê(i)r and bê(i)t^{h} (house).

This suffices on letters in motion and at rest.

CHAPTER III.

LET US NOW TREAT OF RADICAL[22] AND SERVILE LETTERS.

Radical letters[23] are such as are never separated from the word, being found in every form in which that word is spoken,

as ʿê, bê(i)t^{h}, dâlat^{h} in ʿ^{e}b^{h}ad^{h} (to make). For, in all the forms in which this word is used, these letters are never wanting. Servile letters are divided into two classes; (1) such as add to the word a (new) meaning, and (2) such as are used only according to custom (without being heard in the pronounciation). Servile letters which add a (new) meaning, are such as wau in ʿâb^{h}ôd^{h}â (maker), ḳâṭôlâ (killer), nâsob^{h}â (one who takes), which have active meaning; as yûd^{h} in ʿ^{e}b^{h}îd^{h}â, (something made) ḳ^{e}ṭîlâ (killed), n^{e}sîb^{h}â (taken), which have passive meaning; as wau in šuḥl^{e}p^{h}â (change), šugg^{e}nâyâ (alteration), šurtâḥâ (abundance)—which have active as well as passive meaning. So also mîm and nun in m^{e}šab-b^{e}ḥânâ (one who praises), m^{e}add^{e}rânâ (helper), m^{e}saiânâ (one who attacks)—which have active signification; mîm and tau in met^{h}-ma(l)lânâ (that which can be spoken), met^{h}ʿab^{h}dânâ (that which must be made), met^{h}ḥabb^{e}lânâ (that which is corruptible)—which have a passive signification; and as yûd^{h} and âlap^{h} in allâhâyâ (godly), m^{e}šîḥâyâ (pertaining to the messiah), R(h)ômâyâ, Jaunâyâ; as nun and âlap^{h} in 'arʿânâ (earthly), besrânâ (carnal); and as nun, yûd^{h}, âlap^{h} in 'arânâyâ, besrânâyâ, rûḥânâyâ, which (letters) indicate nomina derivata.[24] In the same manner (are servile) âlap^{h} in 'ek^{h}ôl (I shall eat), 'eštê (I shall drink), 'et^{h}bassam (I shall have pleasure), the nun in nê'k^{h}ôl, neštê, net^{h}bassam; tau in tê'k^{h}ôl, teštê, tet^{h}bassam. In the same manner âlap^{h} and tau in 'et^{h}ʿ^{e}b^{h}ed^{h} (it was made), 'et^{h}n^{e}seb^{h} (it was taken), 'et^{h}n^{e}ṣeb^{h} (it was planted)—which indicate a passive perfect (tense); mîm and tau in met^{h}ʿ^{e}b^{h}ed^{h}, met^{h}n^{e}seb^{h}, met^{h}n^{e}ṣeb^{h}—which express a passive present (tense); and (as) nun and tau in net^{h}ʿ^{e}b^{h}ed^{h}, net^{h}n^{e}seb^{h}, net^{h}n^{e}ṣeb^{h}—which indicate a passive future (tense).

Servile letters which are used only according to custom, are divided into such as are generally used, and such as are specially used. Servile letters which are in general use, are such as are expressed in every writing, according to the opinion and custom

of our ancestors: as yûd^{h} in 'et^{h}mâl(i)[25] (yesterday), 'ešt^{e}ḳad^{h}(i)[27] (the year before), m^{e}natmâl(i) (the day before yesterday), menšel(i) (suddenly), R(h)ômâ, 'Antiôk^{h}(i).[26] According to the custom of our forefathers, such are expressed in every writing. Servile letters in special use, are such as are added only in the Bible—as ḥê(i)t^{h} and nun[29] in ʿâb^{h}dîn ḥ^{e}nan (we are making), ḳârê(i)n ḥ^{e}nan (we are calling), ṣab^{h}ê(i)n ḥ^{e}nan (we wish). Such are found only in the Bible,[28] according to the custom of the Palestinian Syrians,[31] who translated the Holy Books into the Syrian Language. For they require ḥê(i)t^{h} and nun (to be written) in such words, as one can learn from the old books of the old teachers, who wrote and spoke the Palestinian language. Jaʿḳôb^{h} 'Urhâyâ[30] is of opinion, that the reason why ḥê(i)t^{h} and nun are added in such cases is to differentiate words that are written alike, as ḳârê(i)nan from ḳeryânan (our reading), ṣâb^{h}ê(i)nan from ṣeb^{h}yânan (our wish), bânê(i)nan (we are building) from benyânan (our building), and the like.

This, too, suffices on Radical and Servile letters.

CHAPTER IV.

WE WILL NOW SPEAK OF THE LETTERS WHICH ARE CALLED CASES.[32]

The letters which are called cases are four: bê(i)t^{h}, dâlat^{h}, wau, lâmad^{h}. These letters are called cases[a] because they fall (i. e. they come to stand) before nouns, as one says: b^{e}p^{h}ag^{h}râ (in a body) d^{e}p^{h}ag^{h}râ, w^{e}p^{h}ag^{h}râ, l^{e}p^{h}ag^{h}râ; b^{e}susyâ (in a horse) d^{e}susyâ, w^{e}susyâ, l^{e}susyâ; b^{e}paṭros, (with Peter), d^{e}paṭros, w^{e}paṭros, l^{e}paṭros. Of these only two stand before verbs,[33] namely: dâlad^{h} and wau; as one says: daʿ^{e}b^{h}ad^{h}, waʿ^{e}b^{h}ad^{h}; w^{e}ʿ^{e}b^{h}det^{h}, w^{e}ʿ^{e}b^{h}dat^{h}; d^{e}neʿ^{e}b^{h}ad^{h}, w^{e}neʿ^{e}b^{h}ad^{h}. Bê(i)t^{h} and lâmad^{h} never stand before a verb.

a) German ‚Fälle'. I use the word 'case' for the letter which denotes that case.

One must know that it happens that but one case stands before a word; as one says: ballâhâ, dallâhâ, wallâhâ, lallâhâ; at times two, as when one says: d^{e}b^{h}allâhâ, w^{e}d^{h}allâhâ; at times three, as when one says: bad^{he}lallâhâ, wad^{he}lallâhâ, lad^{he}b^{h}allâhâ; at times all four, as one says: w^{e}b^{h}ad^{he}lallâhâ, w^{e}lad^{he}b^{h}allâha etc.

One must know, that when a case comes before a word, the first letter of which has a vowel—said case is pronounced without a vowel; except where the first letter is an âlap^{h}, whose vowel, then, is thrown upon the case, alike if said case be one letter or more. If now this case comes before a word, whose first letter is vowelless, the case is pronounced with p^{e}t^{h}âḥâ; except when the first letter of the word is an âlap^{h}, as the âlap^{h} in (')nâšâ (man)[34] 'ar'â (land), which causes the preceeding case to become vowelless—be this case one or more. If two cases come before a word, whose first letter has a vowel, the first case is pronounced with p^{e}t^{h}âḥâ, the second is left without a vowel; as one says: wal^{e}ḥakkîmâ, dal^{e}-ḥakkîmâ, bad^{he}ḥakkîmâ, lad^{he}ḥakkîmâ. Is, however, the first letter of the word vowelless, then the first case remains, also, without a vowel, the second being pronounced with p^{e}t^{h}âḥâ; as one says: b^{e}d^{h}am^{e}šîḥâ, w^{e}lam^{e}šîḥâ, d^{e}b^{h}am^{e}šîḥâ l^{e}d^{h}am^{e}šîḥâ. If three cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with a vowel, the second, however, with p^{e}t^{h}âḥâ; as one says: w^{e}lad^{he}malkâ, w^{e}d^{h}ab^{he}ṣehyôn, w^{e}d^{h}ab$^{he'}$ẹ(d)tâ. If the first letter of the word be vowelless, the first and third cases are pronounced with p^{e}t^{h}âḥâ, the second vowelless; as one says; lad^{h}eb^{h}am^{e}šîḥâ, wad^{h}eb^{h}am^{e}šîḥâ. If four cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with p^{e}t^{h}âḥâ, the second and fourth (remain) vowelless; as one says: wal^{e}d^{h}ab^{he}zîwâ, wal^{e}d^{h}ab$^{he'}$e(d)tâ, and as in the book [of Samuel][35] wal^{e}d^{h}ab^{he}râk^{h}îl, wal^{e}d^{h}ab^{he}ḳuryâ. If, however, the first letter of the word be vowelless, the first and third case remain without a vowel, the second and fourth are pronounced with

p^{e}t^{h}âḥâ; as one says: w^{e}lad^{h}eb^{h}am^{e}šîḥâ, w^{e}lad^{he}b^{h}aṭ^{e}nânâ, w^{e}lad^{he}-bak^{he}yânâ.

In short[36]—one must know, that every case wich comes before a word, is pronounced, either without a vowel, or with p^{e}t^{h}âḥâ. If, however, the first letter of the word be an âlap^{h}, said âlap^{h} throws[37] its motion or rest on the case preceeding. Two case-letters (both) vowel-less, or (both) pronounced with p^{e}t^{h}âḥâ, do not occur.[38]

One must know, that in the Bible there are certain words which do not follow these rules; as the words: dîšô', daihûd^{h}â, damâ", daihûd^{h}âyê, dad^{h}yâtê(i)ḳê. These (are pronounced in this manner) for reasons otherwise apparent to the discerning.[39] They are not pronounced according to the rules here laid down; for when we say dab^{h}îšô', walîšô', we pronounce the case with p^{e}t^{h}âḥâ (instead of without a vowel). Also when we say baihûd^{h}â, daihûd^{h}â[40], laihûd^{h}â, waihûd^{h}â; and thus when we say baihûd^{h}âyê, daihûd^{h}âyê, laihûd^{h}âyê; and when we say bamâ", damâ", wamâ", lamâ", we pronounce the case before mîm with p^{e}t^{h}âḥâ. When we say: bad^{h}yâtê(i)ḳê', wad^{h}yâtê(i)ḳê', lad^{h}yâtê(i)ḳê', we pronounce the case before dâlat^{h} with p^{e}t^{h}âḥâ. Only in one place (where this word occurs) do we leave the case before dâlat^{h} vowelless, and that is, in the fourth section of Hosea[a)], where this word occurs thus: w^{e}wad^{h}yâtê(i)ḳê' ʿam 'at^{h}ôrâyê ʿ^{e}b^{h}ad^{h}(u) (and they do make a covenant with the Assyrians) where the wau before the dâlat^{h} of d^{e}yâtê(i)ḳê', is vowelless.

This then suffices on the cases.

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a) 12,2.

NOTES.

1. I have rendered turâṣ mam(l)lâ with ὀρθοέπεια, since Eliâ of Tirhân 4, 17 (compare transl. p. 25 note 2) has taught us the real meaning of these words. Compare also the commencement of Ms. B of Eliâ of Nisibis: d^{e}lešânâ 'ârâmâyâ and of Chap. I— where orthography as well as orthoepie are mentioned (5, 5).[a] It is strange that Baethgen himself (l. c. p. 4) makes use of the senseless expression: "Emendation of the Syriac Language" (Verbesserung der syrischen Sprache).[b] The expression seems to have arisen from a wrong conception of the extent of the grammar of Jacob of Edessa, according to which Wright (Catalogue of the Syriac Manuscripts &c. p. 1168) translates "Emendation of the Mesopotamian Language", although he himself says (ibid.) that it was only "partly with the view of recommending this system (of the vowel-letters) to his countrymen that he composed" his grammar. Abbé Martin (Histoire de la Ponctuation p. 41) translates wrongly: "correction des Šmâhê".[c]

2. ܟܬܝܒܬ = γράμματα, ἐγγράματα (Steinthal, Geschichte der Sprachwissenschaft p. 285) comp. A letter of Mār Jacob &c. ed. Phillips p. 15, 5. 16, 6, translation p. 77 note. Eliâ of Tirhân 37, 1. 23, 4, 18. ZDMG. xxxii, p. 486, 16 &c. But Hebrews 5, 12

a) Compare Duval: Grammaire Syriaque p. 70. Severus fol. 44a: ܡܫܘܚܐ ܕܟܬܝܒܬܐ ܘܠܡܠܐ.

b) Compare Hoffmann: De Hermeneuticis &c. p. 61.

c) Better Assem. Bibl. Orient. iii, p. 145 "expositio nominum". Comp. P. S., col. 1400.

(Payne Smith col. 1853) = στοιχεῖα. ܣܛܘܟܝܐ = στοιχεῖα (Steinthal pp. 125. 248). Dionysius Thrax 9, 2 γράμματα δὲ λέγεται διὰ τὸ γραμμαῖς καὶ ξυσμαῖς τυποῦσθαι . . . τὰ δι' αὐτὰ καὶ στοιχεῖα καλεῖται διὰ τὸ ἔχειν στοῖχον τινα καὶ τάξιν (comp. Gräfenhahn, Geschichte der Philologie 1843, i, p. 441. Steinthal p. 552).

3. Fully ܟܬܒ̈ܐ ܕܚܟܡܬܐ ܕܝܘܢܝ Wright, Catalogue &c. p. 1168. Compare the authorities there cited, and Eliâ of Tirhân 32, 19. 37, 14. 22, 16. 24, 24. Bar ʿEbʰrâyâ i, 196, 16—20. 246, 18. ii, 7, 3 (where the book is called ܣܝܡܬܐ ܕܫܘܠܡܐ), B. O. i, 477. Bar ʿAlî in P. S. col. 1535. 1948. Bar ʿEbʰrâyâ, Chron. Eccl. i, 290. 294.

4. This passage is cited by Martin, Journal Asiatique 1869, p. 3. Comp. Bar ʿEbʰrâyâ in Lagarde: Praetermissorum libri duo 248, 26 ܐܝܬ ܕܡ̈ܢ ܕܐܬܘܪ̈ܝ ܕܣܘܪ̈ܝܝ ܕܐܬ̈ܘܪ̈ܝ ܕܫ̈ܘܪ̈ܝ ܕܐܬ̈ܘܪ̈ܝ ܕܐܬ̈ܘܪ̈ܝ ܕܐܬ

ܕܐܡ ܗܘ ܕܐܝܬ ܒܗ ܡܢܝܢ ܕܐ ܐܡ ܟܬܒ ܗܘ ܕܐܡܪ ܕܐܡܪ ܠܫܘܐ
ܕܐܡܪ ܒܟ ܕܐܫܬܟܚ ܒܗ ܕܐܫܬܟܚ ܠܡ ܕܐܫܬܟܚ ܒܗ ܕܐ ܐܡ ܟܬܒ ܗܘ
ܠܚܕ ܕܐ ܕܐܝܬ ܒܗ ܡܢܝܢ ܕܐ ܐܡ ܟܬܒ ܗܘ: ܕܐ ܕܐܡܪ ܕܐܡܪ
ܒܟ ܕܐ ܐܡ ܠܐ ܕܐܫܬܟܚ ܠܡ ܕܐܫܬܟܚ ܒܗ ܕܐ ܐܡ ܟܬܒ ܗܘ. ܕܐ ܕܐ
ܕܐ ܐܡ ܠܡ ܗܘ ܒܟ ܐܝ ܠܐ. ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ ܕܐ
ܕܐ ܐܡ ܒܟ ܐܝ ܠܐ ܕܐ

ܡܫܠܡ ܐ[a]ܘ ܡܫܠܡ ܐ ܕܡܫܠܡ ܐ ܕܡܫܠܡ ܐ ܕ

The order of the letters according to their pronounciation shows that wau and yôd[h] are to be read here. Bar ʿEb.[h] i, 195 (comp. Zamaḫšari, l. c.) ܐܘ ܝܘܕ ܗܘܐ ܣܦܐ ܡܕܝܫ ܗܘ ܕܡܐ ܐܘ, comp. Wallin, ZDMG. ix, p. 38 (حروف الجوف); Brücke, Beiträge zur Lautlehre der arabischen Sprache, p. 36 ff.

10. Eliâ seems to have a sound in mind similar to the French "son mouillé", comp. Duval, Gramm. Syr. p. 24. The Arabic Orthoepists reckon ل to those letters, pronounced through the tip of the tongue being laid on the upper teeth (Wallin, ZDMG. ix, p. 18), which are called الحروف الذلقيّة (Wright, Arab. Gramm.[2] i, p. 4). Stade, Hebr. Gramm. p. 61. Harikma p. 6 מוצא הלמד מקצה הלשון (الشنايا?) נוגע בשרשי השנים המשנים הנקראים בלשון ערבי תנאנא.

11. Bar ʿEb[h]. enumerates but three. To šin he gives a separate place with yôd[h]. Compare Notices et Extraits ix, p. 27.

12. Bar ʿEb[h]. l. c. ܡܕܝܫ ܐܬ ܒܓ ܗܠܟ ܠܐ ܐ; compare Brücke, p. 47.

13. Bar ʿEb[h]râyâ i, 195, 24.

14. Comp. Jacob of Edessa ZDMG. xxxii, p. 485: ܡܕܚܡ ܫܦܐ. Lagarde: Praetermissorum libri duo 204, 8. ܚܢܢ ܠܐ Eliâ of Tirhân 4, 20 (transl. p. 7).

15. Harikma p. 6 וידע כי קשה עליהם הרבה לסמך במלה אחת שתי אותיות שתהיינה ממוצא אחד לקשי הניב [הדבור] בו[a]; compare Eliâ on the same page, l. 18.

16. Harikma p. 6, 4 והאלף הנקראת המזה (همزة) היא אשר מוצאה יותר רחוק מכל אותיות הגרון[b]. ZDMG. ix, 20: اعلم انّ مقتضى القياس ان يعدّ اوّل المخارج الشفتين لاجتماع الشرق بكلا الاعتبارين المشهورين معا اعنى قربه من جانب الفوق ومن

a) See also Bacher: Abraham ibn Ezra als Grammatiker, p. 46.

b) Notices et Extraits, ix, p. 16 فأوّلها الهمزة ومخرجها من اوّل الحلق فما يلى الصدر.

جانب الراس ايضا لكن المصنّف لمّا راى انّ مادّة الحروف الصوت وكان مبدأ الصوت من الداخل اعتبر هنا شرف المبدأ فجعل جانب المبدائيّة اوّلا ومقابله آخرا.

Comp. Steinthal p. 589: Apollonios meint auch, dass die Buchstaben eine bestimmte und vernünftig begründete Reihenfolge (τάξιν ἐν λόγῳ) haben, der gemäss das α voran geht, das β folgt.[a]

17. Comp. Severus fol. 35b. ܕܢܬܝܢ ܕܡ ܠܗܘܢ ܕܢܬܐ ܕܟܬܒܐ ܕܗܟܝܠ ܕܡܫܬܟܚ ܠܟ ܡܠܟܢ ܕܡܝܢ ܐܘ ܕܡܫܬܟܚ[b] ܠܥܠܬܐ ܠܟ ܡܠܟܢ ܕܡܝܢ ܐܘ ܕܡܫܬܟܚ

whole to follow here. Fol. 4a. ܐܝܟ ܕܐ ܕܒ ܐܢܕ ܐܢܕ ܐܢܕ

21. Comp. Amira, p. 32. Eliâ of Tirhân 21, 7; 22, 20; 30, 3; 33, 11 &c. Arabic حرف متحرّكة and حرف ساكنة Wright, Arabic Grammar², i, 9, Rem. a. Hebrew: אות נעה and אות נחה. Comp. Bacher: Die Grammatische Terminologie des Ibn Ǵannâḥ, p. 17. ܬܢܘܥܐ=ܚܪܟܐ=ܘܡܚܪܟ J^{e}hûd^{h}â Ḥajjuǵ ed. Nutt (Two treatises &c., London, 1870), p. 4: על אודות הנע והנח מן האותיות; ibid. ואומר כי האות הנעה היא אשר יהגו בה באחת משבע תנועות; compare p. 131. Elias of Tirhân (21, 13) uses ܪܟܝܟܝܬܐ for ܦܫܩܐ (ܪܟܝܟ), for the different pronounciations of the letter ב (ibid. 34, 12), and for the interpunctuation signs (ibid. transl., p. 6, note 3) comp. Duval, Gr. Syr., p. 146.

22. For ܪ ܚܫܝܢ Eliâ of Tirhân (36, 16) ܟ ܡܬܦܩܝܢ, Bar ʿEb^{h}râyâ (i, 194, 6, 11) ܪ ܡܫܡܝ comp. Hoffmann, Gram. Syr., p. 151. Severus (Payne-Smith, col. 755) makes use of our expression; see below. For ܪ ܡܬܦܩܝܢ comp. Duval, p. 395. Payne Smith, col. 1610. Bar ʿEb^{h}râyâ (i, 208, 25) uses ܪ ܠ ܪ ܡܫܡܝ. According to Hoffmann (loc. cit.) one can say: ܪ ܡܫܡܥܬܝ. For ܪ ܡܫܡܝ cf. حروف الاصول Mufaṣṣal, p. ١٨٩, 5. ושאר האותיות הן שרשים לעולם. Derenbourg, Manuel, p. 31. M^{e}naḥem ben S^{e}rug^{h} uses: אותיות השרשות. Bacher, Terminologie, p. 24. אותיות השרשיות, Harikma, p. 10; also עיקרים Manuel, p. 19. ܪ ܡܬܦܩܝܢ الحروف الزوائد Mufaṣṣal, p. ١٧٢, 2, 8. Fleischer, Beiträge, 1863, p. 106 אותיות התוספות Harikma, p. 10. Manuel, p. 190, 23, 24.

23. Severus fol. 9a. ܐܡܪ ܠܢ ܡܠܦܢ ܕܫܐܠ ܡܢ ܡܬܦܩܝܢ ܡܠܦܢ ܠܫܐܠ. The answer follows our text word for word until ܕܚܢ ܡܬܦܩܝܢ i. e. inclusive the passage on ܡܫܟ ܚܫܒ ܒܟ. Severus, however, divides differently into ܒܟ ܕܢ ܡܫ ܕܠܡܬܠ ܒܟ. ܒܟ ܡܫ ܕܠܡܬܠ ܡܫܟ ܚܫܒ ܒܟ; though the expression ܒܟ ܕܚܢ does not seem quite strange to him, for fol. 10a we read: ܒܟ. ܠܫ. ܫܕ.

ܐܝܠܝܐ ܕܢܨܝܒܝܢ ܗܘ ܕܐܬܐ ܕ

(fol. 43 a) ⁘[a] ... ...

ܡܫܠܡ ܕܡܚܘܩܦ ܠܕܡܫܒ ܠܐ ܟܠܠ.
ܠܥܒܕ ܟܬܒ ܕܥܒܕ ܕܟܬܒ ܕܡܬ ܕܥܒܕ.
ܕܟܬ ܐܫܠܡ ܕܥܒܕ ܕܡܬܫܡܫ ܒܗ ܕܡܫܡܫ.
ܕܒ ܕܡܚܠܩ: ܕܒ ܕܟܬ ܕܟܬ ܥܡ ܕܡܚܘܩܦ ܒܒ ܕܡܚܠܩ:
ܠܡܫܠ ܕܡܚܘܩܦ ܠܐ ܥܒܕ ܡܕ ܕܒ ܠܐ ܥܒܕ.
ܕܡܫܡ ܐܢ ܡܫܠ ܐܫܡܫܡ ܕܟܬ ܡܬ ܥܡ ܕܟ.
ܕܡܡܐ. ܕܡܠܟ. ܕܡܥܒ. ܕܡܥܒ. ܕܡܠܟ. ܕܡ ܕܟ ܕܡ.
ܠܡܫܠ ܕܡܬܫ[a] ܕܡܚܘܩܦ:
ܟܬ ܡܫ ܟܬ ܒ ܕܡܚ ܟܬ ܡܬ ܡܫ ܟܬ.
ܡܫܠ ܕܡܚ ܟܬ ܡܫ ܡܬ ܟܬ ܕܡ ܡܫ.
ܡܫܠ ܕܡܚ ܡܫ ܕܡܚ ܕܡ ܡܫ ܕܡ ܕܡ ܡܫ:
ܠܕܡܚܘܩܦ ܕܡ ܡܬ ܐܕ ܡܬ ܕܡ ܡܫ.
Bar ʿEbʰrâyâ i, 209, 10. ܡܫ ܟܬ ܕܡܚܘܩܦ ܡܬ ܟܬ ܕܡ ܡܫ
ܡܬ ܟܬ ܡܬ. ܡܫ ܕ ܡܫ ܕ ܡܬ ܟܬ ܡ ܕ ܡ ܕ ܡ ܕ

ܐܝܟ ܕܐܡܪ ܒܪ ܥܒܕܝ ... ܒܪ ܫܡ. ܐܝܟ ܕܐܡܪ ܒܪ ܐܝܣܝ ... ܒܪ ܡܪܝܡ.

Comp. Duval, p. 403. Hoffmann, De Hermeneuticis apud Syros Aristoteleis[2], p. 197. Bar Zô'bî in his Metrical Grammar, fol. 105 a.

ܕܐܝܟ ܕܐܡܪ ܒܪ ܫܡ. ܚܠܦܝܢ ... ܕܐܡܪ ܒܪ ܐܝܣܝ ... ܒܪ ܡܪܝܡ. 5

Ibid., fol. 113 a. ... ܕܐܡܪ ܒܪ ܫܡ ... ܒܪ ܡܪܝܡ.

ܕܐܡܪ ܒܪ ܐܝܣܝ.

ܕܐܡܪ ܒܪ ܡܪܝܡ.

ܕܐܡܪ ܒܪ ܐܝܣܝ.

ܕܐܡܪ ܒܪ ܡܪܝܡ. 10

ܕܐܡܪ ܒܪ ܐܝܣܝ.

ܕܐܡܪ ܒܪ ܡܪܝܡ.

ܕܐܡܪ ܒܪ ܐܝܣܝ.

With which compare the following from Dionysius:

25, 3. Εἴδη δὲ δύο, πρωτότυπον καί παράγωγον, πρωτότυπον μὲν οὖν ἐστι τὸ κατὰ τὴν πρώτην θέσιν λεχθέν, οἷον Γῆ, παράγωγον δὲ τὸ ἀφ' ἑτέρου τὴν γένεσιν ἐσχηκός, οἷον Γαιήϊος. Comp. p. lxxxiv.

Ms. Sachau 226, fol. 43 b. 15

ܕܐܡܪ ܒܪ ܡܪܝܡ ... ܒܪ ܐܝܣܝ.

ܕܐܡܪ ܒܪ ܡܪܝܡ ... ܒܪ ܐܝܣܝ.

ܕܐܡܪ ܒܪ ܡܪܝܡ ... ܒܪ ܐܝܣܝ, ... ܕܐܡܪ ܒܪ ܡܪܝܡ 20

... ܒܪ ܐܝܣܝ ... ܕܐܡܪ ܒܪ ܡܪܝܡ

... ...

ܕܒܪ. ܗܘ ܕܟܬܝܒ ܒܗ ܟܬܝܒ ܘܠܐ ܟܬܝܒ ܒܗ ܟܬܝܒ ܘܠܐ ܟܬܝܒ ܒܗ ܟܬܝܒ ܕܒܪ ܗܘ ܕܟܬܝܒ ܒܗ ܟܬܝܒ ܘܠܐ ܟܬܝܒ ܒܗ ܟܬܝܒ ܕܒܪ.

This rule seems, however, not to have been strictly followed. The word was written with yôd^{h} e. g. 'Ap^{h}rem, i, 100 C. and without, ibid i, 392 B., comp. Bar ʿEb^{h}, i, 203, 3. Bar ʿAlî in the Gotha Ms. (ed. Hoffmann, No. 1967) has yôd^{h}. The Christian Palestinian dialect writes ܟܬܝܒ ZDMG. xxii, p., 461. Duval, Gram. Syr., p. 59. Severus in note 23.

26. This is the punctuation in the Mss. The form, however, does not agree with the rule here given. One expects 'Antiôk^{h}(i) for which I have no example. Payne Smith col. 266 gives 'Antiôk^{h}.

27. For both forms comp. Payne Smith col. 412. Bar ʿAlî ed. Hoffmann, No. 1670. Merx, Gram. Syr., p. 118. For the other examples see Nöldeke ZDMG. xxii, p. 464 note. Syr. Gram. p. 25.

28. Comp. Gesenius, de Bar Alio et Bar Bahlulo, p. 19, n. 32. Wright, Catalogue of Syriac Mss., pp. 103a, 107b. Bar ʿAlî ed. Hoffmann, Introduction 3, 9. Eliâ of Tirhân 18, 11; 19, 14; 28, 16 &c. Bar ʿEb^{h}râya, ii, 38, 6 comm. comp. Talm. Bab. Šabbat^{h}, fol. 63a, and especially Ḳiddušîn fol. 49a המתרגם פסוק כצורתו[a] and hereto Schwarzauer contra Geiger, Zeitschrift, v, 246 in Orient. LB. 1843, 667 (to which Dr. Steinschneider kindly called my attention).

29. From ܕܒܪ ܗܘ ܕܟܬܝܒ to the end of the paragraph published by Martin, Journal Asiatique, 1872, p. 459.

30. The passage in the ed. of Phillips, p. 7, 13 reads: ܠܐ ܒܓܘܫܐ ܕܟܬܝ ܒܝ ܡܢ ܡܢ ܐܝ ܕܠܐ ܡܢ ܡܢ ܐܝ ܕܟܬܝ ܒܝ. ܕܟܬܝ ܒܝ. ܡܢ ܡܢ ܐܝ: ܕܟܬܝ ܒܝ. ܐܝ ܕܟܬܝ ܒܝ. ܕܟܬܝ ܒܝ. ܒܓ ܐܝ ܕܟܬܝ ܒܝ: ܕܟܬܝ ܒܝ. ܕܟܬܝ ܒܝ. ܕܟܬܝ ܒܝ.

ܒ̈ ܐܠܦ ܕܚ̈ ܐ ܕ̈ ܐ ܕ̈ ܐ ܕ

ܠ. ܘ. ܕ. ܒ. ܓ. ܐ. ܗ. ܙ. ܚ. ܛ. ܝ. ܟ. ܠ. ܡ. ܢ. ܣ. ܥ. ܦ. ܨ. ܩ. ܪ. ܫ. ܬ.

Our chapter follows here word for word until p. 11; 11, with only this difference, that the passage on the two cases which are used with verbs is placed at the end; ibid. fol. 30b. ܗܠܟ ܕܒ ... ...

σταλτική, ἡ δὲ αἰτιατικὴ κατ' αἰτιατικήν, ἡ δὲ κλητικὴ προσαγορευτική. Compare p. lxxxvii.

ܗܘ ܕܡܬܪܓܡ ܠܗ ܣܘܪܝܣ ÷ ܟܕ ܐܡܪ ܐܢ ܐܝܟ ܕܐܢ ܐܡܪ ܠܗ ܐܢ ܐܝܟ ܕܐܢ ܐܡܪ ܠܗ ܐܢ ܐܝܟ ÷ ܟܕ ܐܡܪ

ܩܠܐ ܩܠܐ Bar ʿEb^{h}. ii, p. 32 comm. Eliâ of Nisibis.

ܩܠܐ ܩܠܐ Hoffmann, de Hermen., p. 59. Bar ʿEb^{h}. i, 40, 25; 211, 9-13.

ܩܠܐ, ἄρθρον, Duval, p. 406. Hoffmann, de Hermeneut., 214, 35. Eliâ of Tirhân 5, 14; 9, 12; 19, 21.[a)]

ܩܕܝܡ ܬܣܪܝܬ, πρόθεσις, Severus, fol. 14a. 'Ap^{h}rem in Bernstein's Chrest., p. 169; retaining the Greek word:

ܐܪܬܪܘܢ, ἄρθρον, Eliâ of Tirhân 9, 12; 19, 21. Severus, fol. 14b, 39a. Payne Smith, col. 403.

ܦܬܓܡܐ, πτῶσις, Eliâ of Tirhân 24, 19; 21, 9; 34, 8. Severus, fol. 39a. Bar ʿEb^{h}. i, 41, 19. Hoffmann l. c., p. 199.

ܩܠܐ ܦܬܓܡܐ Hoffmann l. c., p. 59; or simply (Steinthal, p. 291).

ܩܐܝܬܐ Eliâ of Tirhân, 8, 9.

ܩܐܠܝܣ Eliâ of Tirhân, 8, 12; 24, 18; 34, 8 = κλίσις. Hoffmann l. c., p. 199. Duval, p. 401. ܐ ܟܠܝ = κλίω.

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a) Bar Bahlûl, Ms. Sachau 305: ܐ ܕܝ ܩܠܐ ܡܫܡܗ ܕܡ ܩܠܐ ܐܝܬ ܩܠܐ ܕܐܡ ܩܠܐ ܕܐ ܕܝ ܩܠܐ ܕܐ ܕ

ܫܘܝܐ ܫܘܝܐ Payne Smith, col. 1610.

Eliâ of Nisibis, Bar Zô'bî, Severus, and Bar 'Eb^{h}râyâ in his metrical Grammar 32, 285 (ed. Bertheau, p. 28, l. 28; comp. p. 101) reckon but four cases—Eliâ of Tirhân, however, (8, 9; comp. transl., p. 29) and Bar 'Eb^{h}râyâ i, 40, with Dionysius, five.

33. Bar 'Eb^{h}. ii, 35, 389. (Bertheau 31, 280.) ܕܢ ܕܒܪ ܕܬܠ ܒܗ ܒܗ ܒܗ

35. Read with Severus ܐܪܡܝܐ ܕܚܘܪ—although I can not find the place. The examples which Severus gives are very corrupted: (read ܡܕܒܚܝ) ܡܕܒܚܐ ܐܪܡܝܐ ܕܚܘܪ ܕܒ ܡܕܒܚܐ (?) ܡܕܒܚܐ (?) ܡܕܒܚܐ (read ܡܕܒܚܐ), which are partly to be found in Payne Smith, col. 451. The second example in our text belongs to the following.

36. "In short"—comp. below. Bar Malkôn, fol. 43b. ܡܕܒܚܐ ܕܚܠܩ ܕܒܚܪ ܒܪܟܬܐ, Bar Zô'bî, fol. 52a. ܐܬܐ ܕܚܘܪ ܚܨܪ ܫܘܟ (= ܒܚܘܪ ܕܚܘܪ Bar 'Eb^{h}. i, 238, 36) ܫܘܟ ܙܥ "to be brief". Eusebius on the Star. ed Wright, 10, 20. The Grammarians use the word ܫܘܟܒܐ to denote the last letter of a word, comp. Severus, fol. 39a, where the parallel passage in Eliâ of Ṣôb^{h}â, p. 16, 3 has ܒܬܪ ܕܚܘܪ.

37. Arab. نقل comp. 'Ibn Mâlik ed. Dieterici, p. ٣٧٩ اذا كان عين الفعل ياء او واوًا متحرّكة وكان ما قبلها ساكنا صحيحا وجب نقل حركة العين الى الساكن. Hebrew: והושלכה תנועתה על היוד מלפניה. Bacher, Terminologie, p. 19.

38. Both readings are possible. Severus has ܕܚܘܬܒ. Comp. Bar 'Eb^{h}. ii, 35, 315 (Bertheau, p. 31, l. 277) ܒܬ ܚܕ ܡܕܒܚܐ ܚܩܠ ܠܟ ܕܚܘܪ ܕܚܘܪ ܡܕ ܥܠܡ.

39. ܩܕܝܫ. Comp. Hoffmann, Opusc. Nestor., ܐܕܡ ܩܕܝܫ ܠܥܠܡ; see Land, Anecdota, iii, 5, 3; 8, 14. Fem. 'Ap^{h}rêm i, 280F. Josua Stylites ed. Wright, 23, 4. ܡܪܝ ܕܚܘܪ ܩܕܝܫ ܕܩܕܝܫܝܢ Causa Causarum. Ms. Sachau 180, fol. 82, col. 1. ܕܚܘܪ ܕܒܪ ܐܒ Wright, Catalogue, p. 522a. Bickell, Carmina Nisibena, p. 61, ܒܪܟܬܐ ZDMG. xxxii, 487, 2. The verb, in the meaning "comprehend, understand" ZDMG. xxiv, 269, 9. Cureton, Ancient Syriac Documents, p. 43a. Bickell, l. c.

40. For ܕܚܘܡܪ comp. Bar 'Eb^{h}râyâ i, 42, 1. ZDMG. xxvi, 833. Hos. 12, 2; the text there (also in Ceriani's edition)

has ܐܝܬܝܐ, but the Hexapla (ed. Middl.) ܐܝܬܝܐ. In this part of Lee's edition the ܝܬܝ of the Syriac Ritual are not marked.[a] Bar ʿEbʰ. i, 41, 18 ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܗܘܬܐ ܕܐܝܬ ܒܗ

ܗ̇ ܕܐܝܬ ܠܗ ܒ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ

ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܐܠܗܘܬܐ ܘܫܘܠܛܢܐ ܕܒܪܘܬܐ ܘܫܘܠܛܢܐ ܕܫܘܠܡܐ ܘܫܘܠܛܢܐ ܕܚܝܐ ܘܕܡܝܬܐ ܘܫܘܠܛܢܐ ܕܕܝܢܐ ܘܕܚܝܠܐ ܘܫܘܠܛܢܐ ܕܥܒܕ ܢܣܝܐ ܘܫܘܠܛܢܐ ܕܟܠ ܡܕܡ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܒܟܠ ܬܗܘܡܐ ܘܒܟܠ ܡܕܡ ܕܒܗܘܢ ܘ

ابجد. هوز. حطى. ىكلمن. سعفص. قرشت. ثخذ. ضظغ.
لا هي نقل[a] منه جلاء.

31, 1 (fol. 4a.) | باب لعدد الحروف المركبة من حروف الهجاء
منه لمعرفة. الاسماء. الفاعلين.[b] الاسماء. الاسماء. الاسماء.
الاسماء. الاسماء. الاسماء. الاسماء. الاسماء. الاسماء.
الاسماء. الاسماء. الاسماء. الاسماء. الاسماء. الاسماء.[c]
الاسماء. الاسماء. الاسماء. الاسماء. الاسماء. الاسماء.[b]
الاسماء. الاسماء. الاسماء. الاسماء. الاسماء. الاسماء.[d]
الاسماء.[e]

باب لعدد الحروف المركبة من حروف الهجاء منه لمعرفة
اسماء الفاعلين والمفعولين والمصادر والافعال[f] والاسماء
المشتقة والمركبة[g] والمفردة[h] والمجموعة[i] والمفترقة[k]
والمتصلة[l]. | ولا يعرف عدد الحروف المركبة منه
والمفترقة[m] والمتصلة والمفردة والمجموعة[n] والمتصلة
والمفترقة[o] منه لمعرفة ما يحدث[p] بالحروف[q] من
نقل[r] ولا زيادة[s] ولا نقصان[t] ولا تقديم ولا تاخير.

a) C نقل. b) C الاسماء. c) Wanting in C. d) B twice. e) A om.
f) C الافعال. g) Thus A B and Severus fol. 12 b. h) C المفردة. i) B
المجموعة. k) Thus B and Severus loc. cit. A without و. l) C om. m) A
om. n) A B and Severus loc. cit. C لا. o) B om. p) B الزيادة.
q) C المتحدث B adds لا! r) C المفعول. s) C المفقود. t) C om.

ومحمد بن يحيى بن سعد | بن منصور بن العلاء بن حسان بن جبلة بن
حارثة بن امرئ القيس بن ثعلبة بن مازن بن الازد بن الغوث بن نبت
بن مالك بن زيد بن كهلان بن سبا بن يشجب بن يعرب بن قحطان بن
عابر بن شالخ بن ارفخشذ بن سام بن نوح عليه السلام. وكان
محمد بن يحيى بن سعد بن منصور بن العلاء بن حسان بن جبلة
بن حارثة بن امرئ القيس بن ثعلبة بن مازن بن الازد بن الغوث بن
نبت بن مالك بن زيد بن كهلان بن سبا بن يشجب بن يعرب بن
قحطان بن عابر بن شالخ بن ارفخشذ بن سام بن نوح عليه السلام.
وكان محمد بن يحيى بن سعد بن منصور بن العلاء بن حسان بن
جبلة بن حارثة بن امرئ القيس بن ثعلبة بن مازن بن الازد بن
الغوث بن نبت بن مالك بن زيد بن كهلان بن سبا بن يشجب بن
يعرب بن قحطان بن عابر بن شالخ بن ارفخشذ بن سام بن نوح
عليه السلام.

ر. سعد بن عبادة بن دليم بن حارثة بن ثعلبة بن طريف بن الخزرج
بن ساعدة بن كعب بن الخزرج بن الحارث بن الخزرج بن عمرو بن
عامر بن حارثة بن امرئ القيس بن ثعلبة بن مازن بن الازد بن
الغوث بن نبت بن مالك بن زيد بن كهلان بن سبا بن يشجب بن
يعرب بن قحطان بن عابر بن شالخ بن ارفخشذ بن سام بن نوح
عليه السلام. وكان سعد بن عبادة بن دليم بن حارثة بن ثعلبة
بن طريف بن الخزرج بن ساعدة بن كعب بن الخزرج بن الحارث
بن الخزرج بن عمرو بن عامر بن حارثة بن امرئ القيس بن ثعلبة
بن مازن بن الازد بن الغوث بن نبت بن مالك بن زيد بن كهلان
بن سبا بن يشجب بن يعرب بن قحطان بن عابر بن شالخ بن
ارفخشذ بن سام بن نوح عليه السلام. وكان سعد بن عبادة بن
دليم بن حارثة بن ثعلبة بن طريف بن الخزرج بن ساعدة بن كعب
بن الخزرج بن الحارث بن الخزرج بن عمرو بن عامر بن حارثة بن
امرئ القيس بن ثعلبة بن مازن بن الازد بن الغوث بن نبت بن
مالك بن زيد بن كهلان بن سبا بن يشجب بن يعرب بن قحطان بن
عابر بن شالخ بن ارفخشذ بن سام بن نوح عليه السلام.

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a) C ابنه. b) C حارثة M. حارثة بن. c) B C and M om. d) C adds عليه السلام. e) C ابنه. f) M without بن. g) B and C om. h) M om. i) A استشهد. k) B C and M بن حارثة &c. l) C om. m) C om ه. n) For this C has مقام سلمان. o) C بن. B adds بن. p) C om. q) مسعود بن خزيمة. r) B بن حارثة. s) A om C ابن. t) A om. v) C بن حارثة.

ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[a]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[b]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[c]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[d]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[e]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[f]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[g]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[h]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[i]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[k]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[l]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[m]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[n]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[o]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[p]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[q]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[r]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[s]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[t]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[u]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[v]
ܐܠܗܐ ܡܪܝ ܕܟܠ ܒܪܝܬܐ ܘܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܕܒܪ ܐܢܫ ܘܟܠ ܡܠܟ ܕܒܪ ܐܢܫ[w]

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a) C ܐܠܗܐ ܡܪܝ. b) C inv. ord. c) C ܡܪܝ ܐܠܗܐ. d) B and C inv. ord. e) A without ܕ. f) C ܡܪܝ ܐܠܗܐ. g) B and C om. h) A ܕܒܪ ܐܢܫ ܘܟܠ. For this B reads ܘܟܠ. i) B and C inv. ord. k) B and C ܡ. l) A ܐܠܗ. m) C adds ܐܠܗܐ. n) B and C add ܕ. o) C omits this. p) C ܡܠܟ. q) C adds the copula! r) Thus A B and M(artin. Journ. As. 1872, p. 459) C ܡܪ. s) B C and M ܡܪܝ ܕܟܠ &c. t) C ܐܠܗܐ ܡܪܝ. u) C instead of ܕ — ܐ. v) M om. B and C ܐܠܗܐ ܡܪܝ. w) M ܐܠܗ!

ܐ. ܡܫܬܡܥ ܡܫܬܡܥ ܡܫܝܚ ܠܗ ܕܐܡܪ ܐܢܐ ܗܘ ܕܡܫܝܚ ܐܬܐ ܘܐܡܪ ܠܗ ܡܫܝܚ ܐܬܐ

ܐܝܟ ܕܐܢ ܐܬ ܒܗ ܐܢܫ ܕܐܠܗܐ ܗܘ ܕܢܫܬܟܚ ܠܗ ÷ ܐܝܟ | ܕܐܢ ܐܬ ܒܗ ܐܢܫ ܕܐܠܗܐ ÷ ܗܘ ܕܢܫܬܟܚ ܠܗ ÷ ܐܝܟ

ܗܘ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܐܠܗܐ ܘܕܐܢܫ ܠܐ ܡܫܬܠܛ ܒܗ ܐܠܐ ܒܫܘܠܛܢܐ ܕܐܠܗܐ ܒܠܚܘܕܘ ܘܒܫܘܠܛܢܐ ܕܐܢܫ ܠܐ ܡܫܬܠܛ ܒܗ ܐܠܐ ܒܫܘܠܛܢܐ ܕܐܢܫ ܒܠܚܘܕܘ ܘܒܫܘܠܛܢܐ ܕܐܠܗܐ ܘܒܫܘܠܛܢܐ ܕܐܢܫ ܠܐ ܡܫܬܠܛ ܒܗ ܐܠܐ ܒܫܘܠܛܢܐ ܕܐܠܗܐ ܒܠܚܘܕܘ ܘ

ܕܢ ܠܥܠܡ ܕܥܒܕܐ ܚܠܦܐ ܕܒܥܐ ܕܐܠܗܐ ܕܐܒܝ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ[a]
ܐ. ܟ. ܫ. ܕܡܪܐ ܕܢ ܠܡܐ ܕܐܠܗܐ ܒ| ܚܕ ܐܠܗܐ ܕܒܥܐ ܕܢ ܕܡܪ ܫ. ܟ. ܐ. 20
ܕܡܫܝܚܐ. ܘܐܦܠܚ ܠܗ ܒ. ܐܦ ܕܡܫܝܚܐ ܕܐܬܬܟܠܝ ܒܗ ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܫܡܝܐ
ܐ. ܟܪ. ܫ. ܐ. ܐ. ܐ

ܕܐܝܬ ܠܗ ܩܕ ܒܬܪ ܕܐܝܬ ܠܗ ܫܘܒܚܐ ܕܠܐ ܡܬܚܫܒ ܠܗ ܒܬܪ ܕܐܝܬ ܠܗ ܫܘܒܚܐ ܕܡܬܚܫܒ ܠܗ ܩܕ ܒܬܪ ܕܠܐ

ܐ ܕ ܐ ܐ ܐ

24, 1 ܟܬܒ ܠ ܒܝܫ ܒܝܬ ܡܢܝ ܡܢܝ (Ms. Sachau 5, fol. 9b.)
ܕܟܬܒܐ ܕܩܝܠ : ܕܟܬܒ ܒܝܫ ܒܝܬ ܡܢܝ. ܕܟܬܒ[a]
ܒܝܫ ܒܟܬܒ ܕܒܝܬ ܡܢܝ : ܕܟܬ ܟܬܒ ܡܢܝ ܠ
ܒܝܫ. ܒܝܬ ܡܢܝ ܟܬܒ. ܡܢܝ ܒܝܫ ܒܝܬ ܡܢܝ. ܠ ܒܝܫ 5
ܕܟܬܒ ܒܝܫ ܒܝܬ ܡܢܝ. ܒܝܫ ܒܝܬ ܡܢܝ ܟܬܒ
Ms. Mus. Britt.) ܡܢ ܒܝܫ ܒܝܬ ܡܢܝ ܟܬܒ ܒ
ܟܬܒ ܡܢ ܒܝܫ ܒܝܬ ܡ[ܢ]ܝ ܟܬܒ (add. 25876, fol. 2b.
ܒܝܫ. ܒܝܬ ܡܢܝ ܟܬܒ ܒ. ܒܝܫ ܒܝܬ ܡܢ ܟܬ
10 ܒܝܫ ܒܝܬ ܡܢ ܟܬ ܒ. ܒܝܫ ܒܝܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ 10
ܒ. ܒܝܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ
ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ.
15 ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ 15
ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ.
25, 1 ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ
ܡ[ܢ]ܝ ܟ[ܬ]ܒ. ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ.
ܒ[ܝ]ܫ ܒ[ܝ]ܬ ܡ[ܢ]ܝ ܟ[ܬ]ܒ.

a) Ms. Mus. Britt. ܕܟܬܒܐ.

سوم حالت نیاز

بود

حرف اضافه‌ای سر یا سر ,یا

دیدم.

حالت نیاز هم مثل بقیه مسخره است. مخصوصاً یه وقتایی که

یه نفر:

از من

می‌پرسه: «ببخشید، شما می‌دونید ایستگاه بعدی کجاست؟»

یک شب سرد زمستانی پیرمردی
برای همسرش نامه‌ای نوشت
بدون آنکه بداند آیا روزی خواهد رسید.

VITA.

I was born on the 13th of October 1862, at Manchester, England, where my Father was Rabbi of the Manchester Congregation of British Jews. From my seventh to my tenth year I attended the private schools of Mr. Kendall (Chorlton High School) and Dr. Adams in my native town. In 1873 my Father received a call to minister to the Temple Emanu-El in New York U. S. A. There I continued my schooling at the private institution of Dr. Bacon and Mr. Campbell, known as "Columbia Grammar School". In 1876 I passed the examination for admission to the School of Arts of Columbia College, which I entered in 1877. In 1881 I was graduated from the College with the degree of "Bachelor of Arts". During my college course, I pursued theological studies at the "Emanu-El Preparatory School of the Hebrew Union College", of which my Father was Superintendant. In 1882 I removed to Berlin to continue my studies at the University, the "Lehranstalt für die Wissenschaft des Judenthums" and the "Veitel-Heine-Ephraimsche Beth Hamidrash". The summer semester of 1883 I spent in Tübingen. I have attended the lectures of Profs. Sachau, Schrader, Dillmann, Barth, Paulsen, Steinthal, Drs. Jahn, Steinschneider, Egers, Frankl, Löwy, Cassel and Müller in Berlin, and of Profs. Socin, Kautzsch, Roth, Siegward, Pfleiderer and Kugler in Tübingen.

Richard James Horatio Gottheil.